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SOME SMALL

AND SIMPLE REASONS,

Delivered in a Hollow-tree, in

*Waltham* Forrest, in a

Lecture, on the 33.

of *March* last.

TAYLOR (JOHN)

BY

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A devout Bellows-mender of

PIMLICO.

SHEWING

The causes in generall and particular, wherefore

they doe, might, would, should, or ought,

except against and quite refuse

the Liturgy or Book of

Common-Prayer.



PRINTED,

*Anna Milimo, Quilimo, Trillimo.*

Some small and simple Reasons, delivered in a  
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**M**Y Deare Beloved and Zealous Brethren and Sisters here Assembled in this holy Congregation, I am to unfold, unravell, untwist, untie, unloose, and undoe to your uncapable understandings, some small Reasons, the Matter, the Causes, the Motives, the Grounds, the Principles, the Maxims, the whyes and the wherefores, wherefore and why, we reject, omit, abandon, contemne, despise, and are and ought to be withstanders and opposers of the Service-book (called by the hard name of *Liturgy*) or Common prayer, which hath continued in the Church of *England* 84 years.

I have exactly examined and collected some Notes and observations out of the Learned Hebrew translated volumes of Rabby *Ananias*, Rabby *Achisophel*, Rabby *Iscaror*, Rabby *Simon Magnus*, Rabby *Demas*, and Rabby *Alexander* the Coppersmith, and all nor any of their writings, doth in any place so much as mention that book, or any such kind of Service to be used at all by them. I have farther taken pains in looking over some *Caldean*, *Persian*, *Egyptian*, *Arabian*, and *Arminian* Authors (of which I understood not one word) I also (with the like diligence and understanding have viewed the Turkish *Alacron*, and there I found not any syllable concerning either *Liturgie*, Common-prayer or Divine Service. As for Greek Authors I must confesse I understand them not (or negatively) for which Reason I leave them as impertinent, and touching the Latine Writers, they are partiall in this case, the tongue being *Romanian*, and the Idome is *Bablonish*, which seems to me an Intricate confusion.

I having carefully veiwed the Tomes and Tenets of Religion, and booke of all manner of Hierogliphicks, writings, Scrollles, Tallies, cores and Characters, and finding nothing for the maintaining of that Book or *Liturgie*, I lookt into the Ecclesiasticall History, written by one *Euzebius*, and another fellow they call *Socrates*, wherein I found many Arguments and Incitements to move

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men to such doctrine as is comprised and compiled in the *Liturgie*. After that I searched into the *Acts* and *Monuments* of this Kingdom written by old *Fox* and there I found that the Composers of it were Bishops and Doctors, and great learned Scholles men of unsained Integrity, of Impregnable Constancy, who with invincible Faith suffered most Glorious Martyrdome by the Papall Tyranny, for the writing and maintaining that Book, with the true Protestant Religion contained in it.

Brethren, I must confesse that I was somewhat puzzled in my mind at these things & I could not be satisfied till I had consulted with some of our devout Brothers, our brother *How* the Cobler was the first I brake my mind to, and we advised to call or summon a *Synod* to be held in my Lord *Brooks* Stable (the Reverend *Spencer*) the stable groome being the Metropolitan there. At our meeting there was *Greene* the Felt-maker, *Barebones* the Leatherfeller, *Squire* the Taylor, with *Hoare* a Weaver, & *Davison* a Bonelace-maker of *Messenden*, & *Paul Hickson* of *Wickham* Taylor, with some foure or five Bakers dozzens of Weavers, Millars, Tinkers, Botchers, Broomen, Porters, of all Trades, many of them bringing notes with them fitting for our purpose, which notes they had taken carefully from the instructions of the demi-martyrs and round and Sound Confessors; *St. B. St. P.* and *St. B.* out of which (with our own Capacities and ingenuities to boot) we have collected and gathered, these sound and infallible objections against the Book of Common-Prayer, or *Liturgie*, as followeth.

For our own parts (my Brethren) it is for the Reputation and Honour of our Holy Cause and Calling to contest, maligue and cavill, where we are not able either to conviece by Reasons or Arguments; therefore I haveing trac'd the Book from end to end, and yet (upon the matter) to no end for such ends as we would conclude upon, I finde nothing in it disagreeing to Gods word or agreeing with our doctrine. The first prayer called the Confession, is quite contrary to our appetites and profession; for to confesse that *Wee have erred and strayed like lost Sheep*, is to acknowledge our selves to be silly horned Beasts and Cuckolds, our Children (by that reckoning should be *Lambs*, our Wives *Tewes*, and we (their innocent husbands) must be *Rams*; and every Lay Preacher or Preaching Tradezman would be accounted a *Bellweather* to the flocke or Heard.

Neither do we think it fit to make our selves appear so weak witted or Pusillanimous as to confesse that *We have left undone those things which we ought to have done, & done those things which we ought not to have done*, for such a confession will lay open our Disloyalty, our Intrusion, our Transgressions, Rebellions, and Treasons we shall therein acknowledge our selves, by omitting of du-

ties, and committing of Villanies in Church and State do deserve justly the severity of God, and the Kings Laws to be our deserved wages: besides, we hold it to be a retractive diminishing of valour, a Popish kind of Cowardly Effeminate submission, which our stout hearts, stiffe necks, and stubborn knees will never stoop and bow to, for the old Proverb is *Confesse and be, &c.*

Concerning the second Prayer (called the Absolution) for the remission of sins through Christ, though Christ hath given power and commandment (to his lawfull Ministers) to declare and pronounce in his Name, to all true repenting sinners, the absolution and remission of their sins, yet we will not beleieve it to be available, but esteeme it as Popish and Superstitious.

As for the *Lords Prayer*, which the *Papists* call by the *Romish* or *Latine* name of *Pater Noster*, we must confesse it is pithy and short, but had our advices bin at the making of it, it should have been two yards and a halfe longer, (by *London* measure) Besides, we would like it better if it were not Commanded or enjoyned upon us, for our faiths cannot brook to be limited within the compass of any Command, Decree, Edict, Law, Statute, Order, Rule, Ordinance, Government, or Authority either of God or the King; besides, in that Prayer there is mention made of *forgiving such as Trespasse against us*, which our Doctrine or Natures cannot incline to; for we doe never remember a good turne, and very seldome or never forget or forgive an injury. Therefore for these considerable Causes (and many more) we think it requisite to forbear that brieft Prayer, and zealously to advance the Altitude of our spacious cares, to receive the longitude of a three houres repetition, for our fructifying Edification.

Thirdly, for the desiring the *Lord* to open our lips, that our mouths might shew forth his praise: it is known we can doe that extempory (by the Spirit) and it belongs to our Teacher to open his lips and pray, but it is our parts to give spirituall attention, and not to open our lips, but onely at the singing of old *Robert Wisdomes* Madrigall, or the like. And whereas we are commanded to stand at the saying of *Gloria Patri*, to avoid that Ceremony, we hold it best not to say it at all.

As for the 95. *Psalme*, (or, *O come let us sing, &c.*) we object against it for two Reasons: the one is of falling down and worshipping, and kneeling; and the other is we will neither kneel, fall down or worship, because it is an expression of humility and reverence, which we utterly refuse to give either to God or man. As for the order of reading the first *Lesson*, we could like it better if it were not so ordered; It were necessary we had freedome to read what when and where we list, (for order is odious) and whereas there is appointed *lymne*, called by a *Latine* name, *Te Deum laudamus*, we doe conceive the

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matter of it to be very good, but that it was composed by a Bishop (one *Am- brose*) of a City and Province in *Italy* called *Milaine*, and that the said *Am- brose* was not onely a Bishop, but (for his godly life and holy writings) he was made a Saint; for these causes we leave him and his Hymne to, as being too much conformable to edification, decency, order and obedience,

Likewise the second *Lesson* may be read, but not that which is appointed for the day, for (as is aforesaid) we cannot abide any thing that is appointed or ordered by Authority, that our Consciences being at liberty, we may the more freely shew our selves the lawlesse sonnes and daughters of confusion.

And though it hath been a custome very significant (and as ancient as the primitive times of Christian Religion) to repeat the Articles of the Beleife standing, our understanding, notwithstanding, doth withstand that kind of Posture, for no other reason, but because the Church ordain'd it; and the Law commands it; and truly we doe know no fence or Reason to stand to any saying of *Faith*, for it is one of our principles that *whatsoever we say we will stand to nothing*.

Next followeth the Lords prayer againe (as the Protestants call it) and a prayer composed of *Versicles*, wherein the Minister and People, do (as it were by Questions & Answers) desire *Gods mercy, and the granting of salvation*, after which they pray *O Lord save the King*, which is by us wonderfully dislik't & omitted, and when we are to render the cause of it: we shall not want insufficient Answers which we have studiously pondred in the learned Colledges of *Amsterdam*, and *New-England*. Then there followeth, *Give peace in our time O Lord*, which we utterly detest, for if once that prayer be granted, many of us (except the King be more mercifull then we deserve) shall be hang'd for rebellion and treason (and glad we scape so too) the best we can look for is the advancing againe the Protestant Religion and then downe goe we with all our spirituall inspirations and Long-winded Repetitions, we shall be silenced (which is a terrible torture) or banish't from our zealous Sisters, our Colledges and Contributions will be abrogated and annihilated, our Puddings and Plum-broth will be in the forlorne hope, and our selves excluded, extirpated, exiled, excommunicated, as extraordinary, extravagant, unexempld Rascals and Coxcombes for these considerations of martiall validity, weight, and deep consequence (altogether Repugnant and Malignant to our holy profession of *Brownisme* and *Anabaptisme*) we will neither have Peace (although we dare not fight in warre) no Peace l'e pray for, therefore good brethren, I pray you no prayer for Peace.

And for saying, *God make our hearts cleane within us, and take not thy holy spirit from us*; these words are impertinant for us to speak, for we know our

hearts to be cleare and pure already, and for the Spirit it is tyed so fast to us that it cannot be taken from us, or from any that will beleeeve us.

For the Evening prayer, there is one Collect for Peace, and another for the enlightning of our darknesse; we have already declared our minds, though all the world knowes us to be Hipocrites, yet we doe know that a godly loyall peace wil confound us, therefore we wil not Hypocritically pray for that which we desire not to have; and for our darkenesse though it be palpable to be felt (like the darknesse of *Egypt*, yea more dark then Ignorance it selfe) yet we have by instigation found *light* in abundance, our weights are *light*, our Mothers, Wives, Sisters, Aunts, Nieces, Daughters, and female servants are *light*, our invisible Hornes are *light*, our Words, Deeds, Thoughts, Consciences, payment of debt, and Religion is *light* (or of *light* account) our faith in God and loyalty to the King, are most Translucently *light*, Apparantly *light*, Refulgently *light*, Illustrately *light*, Transparently *light*, Internally *light*, Externally *light*, Infernally *light*, Emblazoned, Perpicuated, Cognominated, Propogated, and Promulgated to all the world to be *light*, (lighter then any thing that can be called lightnesse) lighter then Vapor, Ayre, Smoak, Flame, Dust, Chaffe, Wind, Feather, Froath, Cork, Yeast, Fogge, Puffe, Blast, a Whore, Vanity, yea more *light* then Vanity it self.

As concerning *Quicunque Vult* (or who soever will be saved) it is an argument that he that will be, may be, and he that will not may chuse whether he will or no, which implies a free will (a very Popish conclusion) also that Creed is concluded to be called *Catholicke*, which word we like not.

Next followeth the *Litanie*, which is a hard word to us, and sounds in our spacious Eares as it were *latine* (or the Beasts language) we confesse there are some few sentences, that may be tolerated, but we ought to remember our selves and take heed that we avoid praying against fornication, sedition, Conspiracy, false Doctrines, Heresie, hardnesse of heart, and contempt of Gods Word and Commandement; for you know Brethren, that these are daily and nightly Contemplations, and Recreations; besides it seemes to be a swearing kind of Invocation (As) *By the Incarnation, by the Nativity and Circumcision Baptisme, Fasting, Temptation, Agony, Bloody sweat, Crosse, Passion, Death, Buriall, Resurrection, Ascension, and comming of the Holy Ghost* (All which is most certainly true) but we ought to find out some other *By word*; then the word *By*, for though by them all true Beleevers are saved, yet that is no warrant or argument we should sweare by them.

Then there is praying that the Church may be ruled and governed in the right way, which if that be granted, what will become of us that doe know our selves to be none of the true Church, therefore that prayer belongs not to us.

Then



Then followeth beseechings for blessings to be upon the King, <sup>Queen</sup> and Royall Posterity, and that they may have Victory over all their Enemies, and all the World knowes we are none of their friends, therefore these prayers are *Apocryphy* to us, neither will we be so simple to pray against our selves, and the Case is plain that Rebellion must be tamed before the King can be victorious.

Then followes praying for *Bishops* (whom we cannot abide, nor can we shew wherefore) and amongst the rest there is a prayer for *all women labouring with child*, in which prayer many a loose harlot may be comprehended, therefore it had been fitter to have prayed for *all women labouring of child lawfully begotten*, for verily it is sinfull to pray for either Root, Stock, Lim, Bough, Branch, Sprigge, Leate, Fruit or seed of the wicked. I like well of the last verse (except one) of this same *Latine*, wherein we pray, *that the fruits of the earth may be given and preserved to our use* (but with this proviso) that we alone and none but we who labour in the holy Cause) *should enjoy them in due time, or at any time.*

Then there are prayers for Mercy, for Grace, for Defence & victory in war, for preservation from Plague and Pestilence, for Bishops againe, and Curates, for Raine, for faire weather, for Relief in dearth and famine, then there followeth 84. things which they call Collects, wherein many holy Saints are Remembered on certaine peculiar dayes, and though we can justly find nothing but what is agreeable to Gods word in the whole *Liturgie*, yet the purity of our singular Doctrines doe hold it prophane and Popish for we have the Spirit to prompt us inso much as our grave Patriots have lately thought fit to unsaint all the Saints, and all the Churches and Houses of God in *London*, have been these many monthes disrobed of their Sanctimonious names; and are all communicated out of the weekly diseased Bill; for now the Churches are to be called no more *St. John*, *St. Peter*, but *Peters*, *Andrews*, *James*, *Johns*, *George*, Church or Parish, with so many dyed of such and such diseases, or by casualty such, or such a Rascall hang'd himselfe, for playing a *Judas* part against his Sovereigne.

Next followeth the ten Commandements (which we neglect to say) because they are of the old Testament, and the Law was given to the *Jewes*, we that are Christians are freed from it by the Gospell; besides it is said to have two Tables, one shewing our duty towards God, the others towards man, concerning the first of them we hold our selves cleare from Idolatry, swearing and prophanation; for the second, we conceive it not to bind us either to give honour to the King or Magistrates (they being the Fathers and Protectors of our Country, Wealth, estates and all we enjoy under God) nor to our naturall Parents, if they be not of our faith.

At the Communion there are prayers for the King againe, and the Beliefe, with Repeating some portions of Scripture to move men to Charity and good works all which we omit, for onely *faith* is our practice, and for good works, or Charity, we hold it to be unnecessary, and therefore we will neither use or doe any: Neither will we receive lying, standing, sitting, nor kneeling (by any meanes) nor any way that is commanded by order, in what place or Country whatsoever; as for publike or private Baptisme, we are able to doe that our selves, either in a Bason, a River, a Brook, a Pond, a Pool, a Ditch or a Puddle, nor doe we hold it fitting, but that we be Godfathers and Godmothers to our Children our selves, and call them what Scripture names we list. Nay, we will Church our wives our selves too. And as for Matrimony we will save that charges, and take one anothers words, for we must take our wives words for our Children, and why not for themselves; as for the visitation of the sick and Buriall of the dead, they are both fit to be done, the one is necessary, because the Brethren and Sisters may meet and salute the Feast.

And as for the buriall of the dead, the case is all mens, besides Boyes, women and Children, but a grave and learned long standing Lecturer did lately find out the right way of Buriall; for an old man that dyed in the Parish of St. James near the Dukes place within *Aldgate*, at which Funerall he Preached, and in his Sermon he told the dead man his faults very Roundly, and abused the Corps more for ten Shillings then any Conformable Preacher would have done for twenty, and when he came to the laying the Body in the Ground, he omitted all old order and Ceremonies of Buriall, onely thus briefly he said,

*Ashes to Ashes, dust to dust,*

*Heres the Hole and in thou must.*

So theres an end, and an end of my Lecture.



*A Postscript.*

**I**T is humbly desired that the Reader do not censure the Writer with any thought, or touch of Propriety, for in this foregoing discourse he hath onely disciphred the foolish Grounds, Tenets, which the Teachers of the Pestilent Sects of *Schismatiques*, and *Separatists*, doe hold and maintaine.

Yours, *J.T.*



